IMAM HUSAIN'S REVOLUTION

(Analytical Review)

BY

YUSUF FADHL

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(WOFIS)

بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن الرحيم
مالك يوم الدين إياك نعبد وإياك نستعين
اهدنا الصراط المستقيم صراط الذين
أنعمت عليهم غير المغضوب عليهم
ولا الضالين

اللهم صل على
سيد رسلك وخاتم أنبيائك
محمد وآله الطيبين الطاهرين
وصل على جميع الأنبياء والمرسلين

In the Name of Allah,
The All-compassionate, The All-merciful

Praise belongs to Allah, the Lord of all being;
the All-compassionate, the All-merciful;
the Master of the Day of Judgement;
Thee only we serve, and to Thee alone we pray for succour;
Guide us in the straight path;
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.

O' Allah! send your blessings to the head of your messengers and the last of your prophets,
Muhammad and his pure and cleansed progeny.
Also send your blessings to all your prophets and envoys.

CONTENTS

INTRODUCTION

This survey of the unique revolution of Imam Husain (p.b.u.h.) is analytical in essence. The purpose of this essay is to give a qualitative rather than quantative account. It has dealt with the causes, policy and results of this eternal revolution. This is done in the hope of unveiling the startling aspects of the revolution's message which is often neglected in its traditional commemoration.

In being confronted with this event, many questions need to be answered. First, why did this revolution take place? What were its implications and procedures? And what were its conclusive results?The answers may provide a guiding light on which people would formulate their judgements, Although the following account is only a person's viewpoint which is not necessarily the complete answer. Nevertheless, it is based on the most popular and trustworthy authorities on the subject.

The answers of the above questions are by no means easy, because they involve analysis of the prevailing conditions before and after the revolution. indeed comprehensive answers would require volumes in order that one may be satisfied. Not to mention the stormy and turbulent events of the time which add substantial difficulties in the way of objective research work.

To understand Imam Husain's personality and the collective culture of the society, a summary of Islam's view of life is necessary.

THE ISLAMIC MESSAGE

Islam is a philosophy of life. It gives reasons and a set purpose for living. Furthermore, it defines the best ways to secure progress and happiness. This is done by elevating the spiritual side and satisfying the material needs of people.

Islam considers man as a viceroy of God on earth. This status is a fine one, but it is also critical for the requirements must be satisfied. Thus, he is in an envied position, and consequently his acts and behaviour are expected to conform with the high level he is occupying.

The Islamic concepts and laws are inseperable parts of the Islamic ideology. They are the practical expression of Islam in society and life in general. These concepts and laws are essentially concerned with harmonizing people's relationships among themselves, with other beings, and above all with the Creator.

The basic Islamic outlook to this life is that of an introductory course. This worldly life is viewed as a prelude to another eternal life. Therefore, this world is a preparatory stage for people in order to attain the spiritual level which permits them to enter

Paradise. The other side of the picture is the horror of Hell for people who misuse the powers at their disposal. Hence, success and failure are not measured with this worldly or materialistic supremacy. The Islamic measure differs from materialistic standard by accounting for the life hereafter. The satisfaction of God is the sublime aim which surpasses all other inclinations and wishes. This is by no account neglecting materialistic supremacy, but putting it in its rightful place. It is with the satisfaction of God that Muslims seek materialistic supremacy.

WHO IS IMAM HUSAIN?

Imam Husain's life and status in the Islamic history are formidable. Indeed, it is not of obscurity but because of the vitality and the significance of his contributions. The following account is only a very brief record of his qualities.

He was one of two sons of Imam Ali and Fatimah, the daughter.of the Prophet (p.b.u.t.). His father, Imam Ali, needs no introduction. The least known of him as to be acknowledged by the far and near and by his foes and admirers. He was openly declared by the Prophet as the Commander of the faithfulls.Needless to mention his knowledge, bravery, steadfastness, brotherhood to the Prophet, justice and piety.

Fatimah was **the dearest daughter to her father (p.b.u.t.).** Al-Tirmidhi narrated through Usamah ibn Zaid that the Prophet (p.b.u.h.a.h.f.) said 'The

dearest member of my family to me is Fatimah". She was declared by the Prophet as the master of all women in the whole world. She and her husband were members of the family who were signified for their qualities and roles. They are examples of interest to Muslims, men and women. Their role was an extension of the Prophet's role in the sense of leading the great cultural transformation from the darkness of an infidel's culture to the brightness of heavenly light.

Historians recorded the birth of Imam Husain as an exciting event for the Muslims at Madina and especially to the Prophet of God. He was even concerned with the name given to his grandson 'Husain'. And the news flared up in the sky, the Muslims congratulated each other for the new child whom the Prophet considered as his own son. Thus the Prophet once declared, "Husain is of myself and I am of Husain, O, God be pleased with those who please Husain". This statement was not accidental or the result of emotional strains as it is wrongly claimed sometimes. This declaration came from a responsible wise leader, the Prophet of God who would never commit a mistake during the performance of his Prophetic task. He was delivering the Islamic Message and informing people of those who will act as springs and guardians for this Message in the future. Emotions and sentiments are not loose in a Muslim's life, but are controlled by Islamic concepts and ideals. There is always a criterion for like and dislike which evolves from the deeply rooted Islamic

concapts. Although Abu Lahab was the Uncle of the Prophet, his infidelity made him cursed till the Day of Judgement. The Prophet of God made another statement which leaves no doubt of Imam Hasan's and Husain's role. He (p.b.u.h.a.h.f.) said "Hasan and Husain are the masters of youth in Paradise". This was presented as a credential to the Muslim nation in order to hold firm to their leadership.

At a certain time the Muslims at Madina felt the Islamic Message's glory and good results. So that they intended to reward the Prophet for his effort in guiding them. The gift they presented to the Prophet (p.b.u.h.a.h.f.) was some gold which they had collected. The Prophets answer came in the following verses which were revealed during this incident. "Say: 'No reward do I ask of you for this except being kind to those of kin" (23/42). Al-Kashaaf narrated that when this verse was revealed, people asked the Prophet "O Prophet of God, who are these of kin which this verse makes their respect obligatory upon us?" The Prophet answered, "They are Ali, Fatimah, and their two sons". However, this did not imply disrespect for other Muslims, companions or the rest of kin to him. Looking objectively at the message of the verse it will indicate first of all reluctance to accept material reward. If a reward was not suitable then it cannot be restricted to material only. Hence, the verse was indicating respect to some specific people, not because they are his relatives as such. But the real reason behind this respect was to safeguard the Islamic Message. The role they assumed to play in

the Islamic history required such respect in order to enable them to perform their task.

AI-Hakim narrated through Abu Saaid AI-Khidri that the Prophet said, "He who dislikes us, we the family, God will place him in Hell". This implies those who dislike Islamic conduct and life.

Jabir narrated that the Prophet in his speech after performing the last pilgrimage, said, "O people I am leaving the book of God and my family (Itrah) for guidance. If you hold fast to them, surely you will never go astray". This Hadith was narrated through some twenty different sources of trusted chains of narrators. Muslim in his Sahih quoted some of them.

Another striking Hadith obtained through Abu Dhar where he quoted the Prophet saying, "O people, let my family act as a head of a body of you, and as eyes of a head among you."

The last few Hadiths are impressive in many respects. First they were narrated by different sources of different inclinations which add to them extra weight. Secondly the same content of all indicates the consistency of the event.

Imam Husain as already stated, was one member of the family of the Prophet. He was brought up in the Prophetic guidance where he received the direct concern of the Prophet. The ideal atmosphere where he had grown up with his grandfather, father, mother and elder brother was the highest level ever attained.

Thus he acquired wisdom, generosity, bravery, piety and letters. Fie occupied outstanding posts during his father's reign in the Islamic State. During the terror and corruption which swept the Muslim World at the hands of the Umayads, he was the sole hope of the Muslims to restore the establishment of the Islamic laws which would bring them prosperity, peace and happiness of the two worlds. He never failed the Muslims, but acted as expected of a great idealogical leader and discharged his duty to the best.

WHO IS YAZID?

Yazid was the son of Muawiya ibn Abu Sufyan, from the family of Umayyah, one of Quraish's families. Abu Sufyan was acting as the chief adversary in the infidel's campaign against Islam. Muawiya's mother, Hind, ate the liver of Hamza, the Uncle of the Prophet becasue of her burning hatred and beasthood. Muawiya too was an active opponent to Islam. Indeed, Abu Sufyan's family was performing the strategic, financial and boosting morale in the infidel's campaign against the Muslims. Their efforts, wealth and diplomacy were of great burden on preventing the spread of Islam among Arab tribes.

Time had lapsed and Mecca was suddenly beseiged with enormous forces of the Muslims. The unbelievers at Mecca were struck with seeing the Muslim fighters who had caught them unprepared. Thus, the infidels had no choice but to abandon their arrogance which had prevented them from accepting Gods sovereignty. During this incident, historians recorded some peculiar

stories about Abu Safyan's family. However, there is one thing certain that they accepted Islam unwillingly, and they were treated in a special way for that. For instance, they were given extra donations in order to gain their hearts towards Islam. But whether this generosity had any influence to produce a change in their materialistic thinking is a different matter. Indeed subsequent events revealed no change in their way of thinking and life.

Yazid was brought up in a family whose atmosphere was electrified with emotions of its dead who fought Islam. Besides seeing those Muslims who killed them receiving full honour and respect by the whole society. Not to mention the wasted wealth, injured pride and stripped privileges of their family. However, Yazid had some unique qualities in the adverse sense. He was known as a playboy during his youth. Historians recorded him being drunk, committing adultery and in general leading a very corrupt life. Some even quoted Yazid saying, "The family of Hashim staged a play to get a Kingdom. Actually there was neither news from God nor a revelation". Even if we discarded this extreme, there is no escape from facing the rest of his shameful deeds and horrifying crimes. Not to mention his illegal claim to rule the Muslim World, or misusing Muslims money, or intrusion upon peoples dignity and lives.

ORIGINS OF DEVIATION

How did Muawiya ascend the ruling stage,and even

dare claiming the succession of the Prophet? What happened to the Muslim World to be silent at the assumption of power by an ignoble person like Yazid? Indeed, it is astonishing to witness the indifference and irresponsibility shown by the vast majority of Muslims. Islamic values and ideals were as if totally alien to the society. What has happened to the dynamic forces which had awakened the world? The Prophets voice had not yet died away regarding the responsibility of Muslims. He once said, "He who sees a cruel governor, violating Gods laws, breaking His Covenant, acting in contract to the Tradition of the Prophet, doing mischief and intruding upon peoples rights, then does not try to change that governor through action or speech, God has promised him a suitable place in Hell".

We all may wonder over the causes of deviation which led to this deplorable situation. We know for sure that Islam is a perfect and practical religion. Islam is no doubt assured of guiding the Muslims to a stable and prosperous life. However, the question of deficiency in the Islamic Message, or the way it was conducted by the Prophet (p.b.u.h.a.h.f.) has no place. Therefore, the only possible errors are confined to the subsequent status of the Muslims, their handling of affairs, and their conformity to the Islamic laws; besides the 'natural obstacles encountered in the sequence of events.

This topic is so large that it cannot be dealt with in this short review. Nevertheless, it is inevitable to

have a few glances at it. It is well-known that the Islamic State extended its borders to vast areas embracing huge populations. The short time of conquest made its cultural assimilation near to impossible. Besides the language difficulties and primitive means of communications and propagation. Many Arab tribes had even fought against Islam after the Prophets departure to the next world, who were under the political influence of Islam,

It is needless to say that any real and thorough cultural transformation needs time as a basic factor. A complete transition from one culture to another might require generations before the new culture is firmly established. The second factor in determining any cultural change is the presence of the idealogical leadership. The kind of leadership which has a deep insight into the message and potentially ready to sacrifice for its success. Naturally,, the idealogical leader is expected to conform by the messages orders otherwise, the aim of his presence would not be realized.

The Muslims had elected Abu Bakr as the successor to the Prophet. The confused moves and events which accompanied the procedure of election was sadly recorded by all historians. This is by no means an objection to or doubting the ability of a respected companion in the category of Abu Bakr (may God be pleased with him). But careful observation lead to the conclusion that Abu Bakr himself remarked that **there were other people who were more able than himself**

for the task

it is indeed eye-catching in Islamic history the many incidents and Hadiths which encourage Muslims to follow and proclaim the leadership of Imam Ali after the Prophet. For instance, in Tafseer Abi Is-haq Ahmad ibn Muhammad ibn Ibrahim AI-Nisabouri AI-Thaalibi wno died in 337 A.H. gave a commentary on the following verse:

"Your guardians are God, His Prophet, and the believers who pray and give alms while prostrate to God. Regarding those who disobey God, His Prophet and the believers, the party of God are the victors" (5:58,59) He quoted Abu Dhar AI-Ghifari stating, "I heard the Prophet (p.b.u.h.a.h.f.) with these ears or would be deaf, and saw him with these eyes or would be blind; the Prophet once said, "Ali is the leader of the best believers, and the killer of unbelievers, victor who supports him, and weak who doesn't ". Abu Dhar added, "One day we were praying with the Prophet, a beggar had entered the mosque. The beggar was requesting people for help but none helped him except Imam Ali. While Imam Ali was offering his prayer, he donated his silver ring by pointing his finger to the poor man and the latter took it filled with joy. After this incident the Prophet prayed humbly to God and said,"O God, my brother Moses asked You, "O my God, expand my breast; ease my task for me; and remove the impediment from my speech, so that they may understand what I say; and give me a Minister from my family,

Aaron, my brother; add to my strength through him, and make him share my task that we celebrate thy praise without stint, and remember thee without stint". And You answered: "Granted is thy prayer, O Moses". "O God I am your servant and Prophet. Expand my breast; ease my task; and give me a Minister from my family, Ali, my brother; add to my strength through him, and make him share my task". Abu Dhar concluded: "By God, as soon as the Prophet completed his prayer the trustworthy Gabriel came with the following verses: "Your guardians are God, His Prophet and the believers who pray and give alms while prostrate to God . . . !" (5:58, 59). Ibn Sinan narrated this incident in Sahih AI Bukhari. Ibn Abbas narrated this story in Asbab AI-Nuzol by Imam Wahidi. All interpreters of Kanz AI-Umaal held the same opinion of the cause of the revelation of this.

On different occasions, the Prophet (p.b.u.h.a.h.f.) told Imam Ali, "You are to me as Aaron was to Moses, but there is not Prophet after me".

The consistency of narrations leave no room for doubt that Imam Ali was chosen by God and His Prophet to be the idealogical leader after the Prophet's departure. A noteworthy point is the number and variety of people who confirmed the authenticity of these stories. Perhaps the most outstanding occasion which sank into people's memories is the Prophet's speech during his last pilgrimage. In a large congregation of Muslims he declared, "He whoever I am his master, Ali is his master too. O God assist whoever supports him and disgrace those who have enmity

towards him". Indeed, these are only a few quotations which Imam Ali had from God and the Prophet.

Hence it can be safely concluded that Imam Ali's exclusion from his assigned duty marked the first major mistake. The inevitable consequences were a slow deviation which ended up in a turbulent stream of events which no one was able to exercise control over.

Abu Bakr's reign lasted two years or so, which was an eventful epoch. The dangers beseiging the Muslims were so great that the very existance of the Muslim community was put between two brackets. But that danger was eliminated by the many sacrifices of Muslims in lives and substance.

Umar ibn AI-Khattab was appointed by Abu Bakr as the Caliph, and the former ruled for ten years. His reign is particularly important because of the vast changes and events which took place during his time. The conquest of vast areas brought enormous wealth to the Muslims. But the way this wealth was handled had created complex problems which forced Umar to admit their grave conquences. Indeed, he tried to reform the laws but it was too late to act for he was murdered. Umar ibn Al-Khattab was the first person in charge of Muslim affairs to start uneven donation of rations among Muslims. He used to prefer some people to others for various reasons which generated social classes and sparked off enmities and rifts in the Muslim society. The laws were not in conformity with the

Tradition of the Prophet or even with Abu Bakr's procedure. Umar was sad when he saw the unrest and rifts in the Muslim community and declared "I was informed that people have distinct gatherings. When two sit together they talk of the different groupings and separate entities. By God that is harmful to your religion, honour and unity". Realising the causes of this social phenomenon he added, "I used to allure people in order to gain their goodwill by preferring some to others. But if I lived this year, the distribution of wealth will be even among all people as the Prophet and Abu Bakr used to do."

A rather serious measure taken by the Caliph Umar ibn AI-Khattab was his appointment of six nominees to the Caliphate post. This, it is believed had induced a desire in everyone of the nominees to ascend one day to this powerful and honourable position. Thus it was a matter of time for everyone and they were engaged in preparing the ground for their ascent.

Uthman ibn Affan was chosen by Abdul Rahman ibn Auf to be the next Caliph, after being turned down by Imam Ali. Imam Ali refused to accept the Caliphate post because Abdul Rahman ibn Auf put a condition which meant retaining the status quo and preventing any radical change.

Uthman's policies were resented by the vast majority of Muslims. His monetary policy was the focus point of resentment, because he donated large

amounts of money to his relatives while the rest of the people were left empty handed (MurujAl-dhahab 2/241 by AI-Masaudi AI-Ansab and AI-Ashraf (5/25,-28,48,52) by AI-Baladhiri). Indeed, the governors who were assisting in administering the country had neither ability nor piety. It is believed that they were appointed because they were of kin to him. For instance, AI-Waleed ibn Aqabah ibn Abi Muaeet was appointed to govern Kufa. AI-Waleed was reputed to be a drunkard and people were very dissatisfied with his behaviour. Peoples' pressure was tremendous that Uthman had to yield and finally replaced him by another one. The new governor was Saaid ibn AI-As who had the famous statement "Iraq is Quraish's garden, we take or leave of it whatever we like" (Muroj AI-dhahab 2/346 by AI-Masaudi). Muawiya was governing Damascus and Jordan during the reign of Umar, Uthman added to his state Hams, Palestine, and Jazera. Egypt's governor was Abdullah ibn Abi Sirah. All the previous governors are Uthman's relatives.

The most striking feature of this bunch of rulers was their contempt for people's rights and dignity. They simply looked at the whole Muslim country as their private property, as it is shown in AI-Waleed's statement.

Moreover the principal treasury at Madina was not utilised in its rightful ways. Many Muslims like the treasurer's trust, Ammar ibn Yasir, Abu Dhar and

similar distinguished companions objected strongly against Uthman"s monetary policies. Uthman's reply to those people was, "We take from the treasury whatever we want inspite of some people's objections".

These policies were not only foreign to Islamic conduct and ideals but caused tremendous sufferings and hardships to the majority of Muslims. Responsible Muslims played their role in warning Uthman against these deviations but their advice was in vain. Thus, the situation reached its danger point one day and exploded which resulted in Uthman's murder. This act of violence as I believe could have been avoided by using some peaceful method.

The chaotic conditions and the deterioration of the Muslims materialandsocialstatusforcedthemto rethink their past, present and future. Perhaps it was like a film passing in their minds, reminding them of events which were connected with their presence. It is normally the last incident and last speech which remain alive in peoples memories. Indeed, it was the Prophet's famous speech in Khum during his last pilgrimage which was recalled. Muslims remembered that significant event where there were more than one hundred thousand Muslims present and the Prophet went briefing the Islamic message tothem. In the middle of that anxious crowd, listening carefully to every word i.e. (p.b.u.h.a.h.f) uttered, and watching every sign he made. The Prophet took Ali ibn abi Talib's hand and raised it while saying "O, people who-

ever I am his master, then Ali is his master too. O, God, assist those who support him and disgrace those who do not".

Thus the Muslims found their way out suddenly after the cloud of events disappeared. They hurriedly went to Imam Ali (p.b.u.h.) calling him to perform hisassigned duty. But the abnormal situations existing at the time did not make his task easy. Indeed, the very acceptance of his duty during such situations was not healthy. Imam Ali's reply to the Muslims was negative. He (p.b.u.h.) said "Leave me aside and seek someone else. We are heading at a subject which has many facets and various colours, neither the hearts would rise to, nor the minds would be firm upon. The horizons are black and gloomy while reason is rejected. You should know that my acceptance means what I know will he applied and obeyed. I shall not conform to ones ideas or listen to others reproachment. On the other hand, leaving measidemeans I am one of you, listening and conforming to whom you have appointed for your affairs. I am better a minister than commander for you". In this speech, perhaps, he (p.b.u.h.) wanted to gauge peoples interests and determination. Moreover, he showed his disinterest for power and ruling if that means an aim by itself. But the vast majority of Muslims were determined to see the Prophets words and will implemented. They left no choice to Imam Ali but to accept his rightful role of being the idealogical leader to the Muslim community.

Imam Ali's Reform

The major problems which were confronted at the time were the existence of a corrupt and incompetent administration, unjust social privileges, and wide financial gap between the rich and the poor. Thus, Imam Ali's reforms covered these three major fields.

1. Administration

All previous governors were instantly expelled from their posts. And the following people were put in charge, Uthman ibn Haneef for Basrah,Sahl ibn Haneef for Syria, Qais ibn Saad ibn Ubadah for Egypt, and Mousa AI-Ashari for Kufa. It is noteworthy that all the mentioned governors were not from Quraish tribe. This was bitterly taken by Quraish who were accustomed to rule andget the lion share of money and authority It is not out of place to mention that the new governors were not only known for their piety and good conduct, but possessed sound administrative abilities. However, it must be taken into account that the conditions in which they were operating and the unstable situation of that period gave them no chance to manifest fully their talents. But, still the marks which they left in the society were so deep that they survived and remembered for generations.

2. Protection of Rights

The rights of Muslims whether social or financial

were carefully observed and protected. Thus Imam Ali (p.b.u.h.) declared "O people, I have the same rights and obligation as the rest of you" Therefore, he cut the way of every intruder who wanted to exploit his position or kinship or religious reputation. Imam Ali again stated, "It should be known that whoever is an immigrant (Muhajir) or a supporter (from Ansar), who accompanied the Prophet (p.b.u.h.a.h.f.), and think he is better than others for his companionship, then his goodness will be rewarded by God in the Hereafter. Every person who believes in God and His Prophet is entitled to the same rights and obligations. Money belongs to God which must be divided equally among people. No one will get a greater share than others, those pious people would get their reward in the Hereafter'".

3. Fiscal and Monetary Policy

The extravagent monetary policy of Uthman which accumulated the wealth among his relatives and associates, had seriously imbalanced the society. However, Imam Ali (p.b.u.h.) had to take some drastic measures against the existing unnatural imbalance in the society. Thus he warned all people, "I shall follow the Prophet's Tradition and execute whatever he had commanded, hence, every gift which Uthman gave, or God's money which he donated will be returned to the treasury. Nothing will cancel its belonging to the treasury even if it was married with, or distributed in the wide country. Justice must be implemented.

if someone feels hard to accept justice then injustice is harder to accept".

Moreover, he condemned prodigals who run after the pleasures of this life only while disguising in religious masks. In this respect Imam Ali said, "There are some people whom life has absorbed completely. They have built many houses, made rivers, rode beautiful horses, and took to themselves slave-women which brought disgrace upon them. Whenever I prevent them from indulging in bad deeds and give them no more than their rights, they turn angry and object furiously. They say 'Ali ibn Abi Talib has prevented us our rights".

However these new policies irritated the Quraishite. They no longer enjoyed their garden of Iraq and the rest of the Muslim country. Even what they have already gained was endangered of restoration to the Muslims treasury. Therefore, Imam Ali's policies were aiming at stripping them completely of their social privileges, financial statusand authority. Quraish was not pleased with the new regime and worked continuously to hinder the stabilization of the new authority. Dissents and wars were launched successively shaking the whole State, economically, socially politically and morally. Meanwhile, the poles of Quraish who were campaigning against Imam Ali's rule, realized that they were fighting Islam again. it was not Imam Ali as a person they were fighting, but it was the ideals and policies which he (p.b.u.h.)

had advocated. Thus the Umayyad'swhoaccepted Islam under various conditions but belief found that their materialistic thinking cannot reconcile with Islamic values. Hence, they decided to distort Islamic values and ideals, since opposing Islam openly was fatal as they had experienced previously. So Muawiya had ordered the formation of a committee to fabricate Hadiths and distort the interpretation of Qur'an.

Five years had lapsed which were full of violent events. The battle of camel in Basrah, Sifsin battle against Muawiya, Nahrawan ballte against Khawarij, and many other campaigns which were continuously on the move. Thus the opposition was able to feed unrest practically in every part of the Islamic State, which shook the authority of the new administration.

Imam Ali (p.b.u.h.) was murdered at Kufa mosque, and Muawiya was given access to rule the whole country. The circumstances in which Muawiya assumed power will be discussed later.

Muawiya's Reign

The following points are the main features of his rule:

1. Authority

Muawiya assumed authority by sheer force. He did not hide this fact and put it plainly in his address

at Kufa. He said "O people of Kofah, do you think I fought you to establish prayers or giving alms, (Zakat) or perform pilgrimage?" He continued, "I know you pray, pay alms, and perform pilgrimage. Indeed, I fought you in order to command you with contempt, and God has given me that against your wishes. You must be certain that whoever has killed any of us, then he will be killed. And the contract between us of amnesty is under these feet of mine".

2. Terrorism

Muawiya's rule was terror in the whole Muslim land. This terrorism was spread by sending many convoys in various regions of the country. It was narrated that Muawiya summoned Sufyan ibn Auf AI-Ghamidi, one of his army commanders, and said, "This Army is under your command, proceed along the river Euphrate till Heet. Any resistance in the way should be crushed, and then invade Anbar. After that penetrate deep into Madaain. O Sufyan, these invasions will frighten the Iraqis and please those who like us. Such campaigns would attract frightened people to our side. Kill whoever having different opinions from ours, loot their villages and demolish their houses. Indeed, the War against money is similar to killing but is more painful to their hearts".

Another commander, Basar ibn Artat, was summoned and ordered to proceed towards Hijaz and Yemen. Muawiya instructed him, "Proceed to Madina

and expel its people, Meanwhile, people in the way who are not from our camp should be terrorized. When you enter Madina, let it appear as if you are going to kill them. Make it appear that your aim is to exterminate them. Then pardon them. Terrorize the people around Mecca and Madina and scatter them".

3. Islamic Concepts and Laws

During Muawiya's reign even basic human rights were denied to people. No-one is free to express his opinion. Spies were employed to terrorize people, besides the army and police who spared no opportunity to crush people and silence their voices. There are some documents which reveal Muawiya"s instructions to his governors. For instance, the following letter was addressed to all judges. "Do not accept the witness of Ali's followers or his descendents in courts." Another letter stated "If you have evidence that some person likes Ali and his family, then omit his name from the rations of Zakat". Another letter continued, "Punish whoever is suspected to follow Ali and bring his house down" Such was the situation of Muawiya's rule. Historians who were recording these waves oT of terror described them as unprecedented in history. People were so frightened that they did not mind being called atheists, thieves, but not followers of Imam Ali.

Another facet of Muawiya's rule was the discrimination between Arabs and non-Arabs. It is an established fact that non-Arabs during Muawiya's reign

were treated as third class citizens. Although they embraced Islam but still had to pay Kharaj and Jizyah! Non-Arab soldiers in the state armies used to fight for bare subsistence level. Once a dispute between an Arab and a non-Arab was presented to a court. The Judge was Abdullah ibn Amir. During the procedure, the non-Arab sadly remarked to his opponent. "May God does not multiply people of your kind" (meaning Arabs). The Arab answered him light heartedly. "0 God, increase their population among us".(meaning non-Arabs). People who were present asked the Arab in a state of bewilderment "" How do you pray for their increase while he prays for your decease?" The Arab answered "Yes indeed, they clean our streets, make shoes for our animals, and weave our clothes ".

Perhaps the most dangerous mischief which Muawiya had embarked upon was the fabriaction of Hadiths. When he was facing Imam Ali (p.b.u.h) as an adversary, he found his case a hopeless one. His past was dark and shameful, while that of Imam Ali was glorious and shining. In order to sustain his campaign and boast his followers, Muawiya had to attract some weak character companions, and employed them to fabricate Hadiths. Naturally, his aim was to boast his campaign, challenge adversaries, and legalize his claim to rule. Muawiya's order was not to |et any Hadith or incident in favour of Imam Ali but to fabricate a similar one and attribute it to Uthman, Umar and Abu Bakr. The second phase of this psychological warfare was to put Hadiths in Muawiya's

favour. The third phase was to silence people and keep them calm at what he did whether in wronging Muslims or his violation of Islamic laws.

This trend of fabrication of Hadiths, was constituting a grave danger to the integrity of Islam. Hadith is considered as the second source of Islamic legislation after Qur'an. Therefore, it was very important to divert this danger. The exposition of this trend to the Muslims at large was very vital. This was done by disgracing those who embarked upon this terrible mischief and nurtured it. Thus, Imam Husain's revolution as I can see it.

Few samples of the fabricated Hadiths are the following. Through Abu Hurairah, the Prophet said "God has trusted three for his revelation: myself, Jabriel and Muawiya". I wonder what God was doing for the revelation when Muawiya was 'part of the infidels' camp. Again, Abu Hurairah narrated that the Prophet had given Muawiya an arrow and told him "Take this arrow until we meet in Paradise". What a lucky arrow to enter Paradise.

Abdullah ibn Umar claimed that the Prophet said "You will see greed after me, and things which you would disagree with" People asked "O Prophet of God, then what do you order us?" The Prophet said, "Do the governor's right and ask God for yours" Another fabricated Hadith said to be narrated by Abdullah ibn Umar "Endure what you do not like of

your governors, because if you separate from the group (Jama'a) one foot and then died, you would have died as an unbeliever"

These fabricated Hadiths are not only principally contradicting the Quran and other verified Hadiths but are calling Muslims to be slaves of their rulers. This was exactly what the Ummayads'were aimingat.

4. Appointing Yazid

Muawiya was not ruling as an individual, but was representing a way of thinking different in nature from that of Islam. However, he was not content to leave the ruling stage without making sure that it was properly looked after. His pragmatic and materialistic mind drove him to prepare the crowning of his son, Yazid. Although he made many promises that he would not contemplate installing Yazid. The conditions at the time were not suitable because still there were Muslims who were politically concious and wanted to see the restoration of Islamic laws and values. Hence, Muawiya had a difficult job to perform before leaving this world. Indeed, he tried his best for buying allegiance to his son of Army commanders, chiefs of tribes and distinguished personalities. But his efforts failed with many, and he left general instructions of the way to deal with them.

Imam Hasan's Policy

Wars and internal strife during five long years

caused tremendous strain among people. Imam Ali's speeches at Kufa were manifesting this phenomenon clearly. People were tired of wars, because they were worn out economically. The murder of Imam Ali was disastrous in the political sense. The apparent dispute between the two parties was symbolized by Imam Ali and Muawiya. The murder of Imam Ali (p.b. u.h.) gave Muawiya a stronger hand in the political field, since his opponent had disappeared from the stage.

Although Imam Hasan assumed authority after his father, his power was not established. Thus, some Iraqi tribes defected to Muawiya's camp when the lat ter promised them high donations and animated their hopes of success and good reward. However the scene in Kufa was hopeless, the majority of people were longing for peace. They did not realize at the time the price of peace they were wishing. Nevertheless the political scene required nothing but wise manipulation and patience. The Iraqis and the rest of the Muslim World seemed to be in need of direct experience with the Umayyad rule. Imam Hasan (p.b.u. h.) gave them this chance in order to polarize them permanently against the Umayyads. Besides, in such conditions, the most daring, Islamically conscious who would get killed. Imam Hasan wanted to spare such people from being killed and utilize them for a greater task. The task which the purity of Islam depended upon, and the existence of Islamic ideals and practices in the society. Those people were entrusted with the propagation of Islamic concepts,

unveiling We un-Islamic character of the Umayyads and expose their deviation to the society.

Thus Imam Hasan's answer to Hijr ibn Uday AI-Kindi came "I found people wishing to reconcile and and disliked war. I did not want to go through something which they disliked. I reconciled especially for the sake of our followersto be spared from being killed. However, I have only postponed the war, and God has a surprise every day".

it is noteworthy that Imam Hasan's move was politically sound. He actually scored many points against Muawiya in that incident. First, heshowed his keen concern for Muslims' lives and well being. Secondly, he displayed his integrity and disinterest in power if that meant an aim as such. Thirdly, he respected the contract while Muawiya broke it as soon as it was signed. Fourthly, the very conduct of Muawiya's ruling and his clique exposed the seriousness of his danger and and put people incontinuous struggle against his power. Thus, Muawiya's religious mask was stripped off, and at least, responsible people had no doubt about his real character. Therefore the danger of his deeds was partly eliminated.

Yazid's Claim

Muawiya was busy preparing the instalment of Yazid as his heir in ruling the Muslim world. In writing to Imam Husain he found no pleasant answer to his demands. Thus, Muawiya reminded his son

to beware of Imam Husain. Yazid took his father's advice and promptly wrote to his governor at Madina, AI-Waleed ibn Utabah to secure recognition from Imam Husain. But AI-Waleed's efforts were in vain. Imam Husain's reply was definite and direct. He said "**We, the family of the Prophet, the essence of the message and the visiting place of angles . . . . While Yazid is a a corrupt, drunkard, murderer and fostering his sins. A person like me cannot obey a person like him**".

Yazid's ascent to power was arranged by his father. Thus all the power at his disposal was transfered to Yazid. And the latter used every means to obtain submission for his unholy policies of oppression and aggression. Therefore, Yazid had no legal right whatsoever in his claims and demands. On the contrary, he was responsible for many illegal deeds which demand scorn and required punishment.

The Revolution's Motives

The motives for revolution were numerous. Some were direct grievances of the general people while others were ideological. The following were the most apparent:-

1. There were many defects and drawbacks but the most urgent one was the attemptto distort Islamic concepts and ideals. This aspect was of extreme importance and preoccupied the minds of responsible Muslims at the time. The fabrication of Hadith was all too common, which had a poisonous effect on

the lives of Muslims. This, was giving the Umayyads for a while a free hand to carry out their inhuman deeds and policies. The mask of religion which they used to hide their un-Islamic conduct was extremely dangerous. In the long run, this could have changed Islamic concepts of ruling and inverted social ideals. Thus, stripping off this mask and exposing the true Umayyad's picture was of utmost necessity.

2. The State's structure was built on an un-Islamic basis. Quraish was born to rule, Arabs were second class citizens, and non-Arabs constituted the base of the society's pyramid. That was the general social picture of the Muslim world under the Umayyads dynasty. Freedom of thought and expression were denied, When one dared to express an opinion contrary to that of the Umayyad's, prison became his home, his property was robbed, and even his life was at stake.

3. The Umayyads considered the Muslim world to be their own property. The alms (Zakat) and other Islamic dues were collected, but no-one knows or can question where that money went. Large gifts and donations were given to few cruel governor's and tribal chiefs in order to secure their allegiance. Large sums of money were wastefully spent on racing, gambling, wine-making, and buying slave women to entertain high-class people in power. Hence, the majority of Muslims were left near starvation level while the ruling group all enjoyed the social and material privileges.

4. The Muslims had apparently got used to the un-Islamic rule of the Umayyads as time passed by. Their resistance slackened and some people began adjusting themselves to the new conditions. Hence, the revolutionary spirit of Islam began to disappear gradually from Muslims lives and thoughts. Therefore, a new stimulant to their souls was necessary to activate their lives and try to restore, Islamic conduct to the society.

The Revolution's Procedure

Imam Husain made no doubt of his intentions to fight the regime of the Umayyads. The speeches he delivered at Mecca were consistent. Besides, the will which he entrusted to his brother Muh ibn AI-Hanafia who remained at Madina. That will, in fact, was a formal declaration of the revolution. He (p.b.u.h.). wrote "I am not campaigninq for unwillingness to accept righteousness, or having intent to do mischief and suppress people. Indeed, I have decided to reform my grandfather's nation. I want to enjoin what is right and forbid dishonour. People who accept my call for being right, then God is the Master of righteous people. Those who reject my call, then I shall be steadfast till God passes His Judgement. Indeed, God is the best Judge".

During his travels to Karbala, he never ceased calling people to strive for the Islamic ideals of social justice and government, and to wage war against

deviation from Islamic conduct. In his speech (p.b.u.h) at Karbala, he quoted the Prophet (p.b.u.a.h.f.) saying "He who sees a cruel governor violating Gods law, breaking his covenant, acting in contrast to the Tradition of the Prophet, mischevous and suppressing people, then he does not try to change that ruler by action or speech; indeed God has promised with an appropriate place in Hell. "O people those Umayyads have pledged allegiance to the Devil and left God's obedience. They have spread corruption, suspended the application of lslamic laws, and taken to themselves Muslims' wealth. Besides forbidding what is permitted and allowing what is forbidden."

Imam Husain's speeches were aiming directly at stripping the religious mask of the Umayyad's regime. He was introducing himself to people and explaining his message to the nation. Indeed, the personality of Imam Husain and his religious reputation was beyond question or doubt. Therefore, no wonder of carrying such a great task while many distinguished people were not ready to raise a finger.

Any objective study of this great revolution will show that something unique about its procedure and results. The leader predicts his own death before even setting a foot in the march! But, he goes on carrying out all necessary preparations for his campaign. Imam Husain's address to the people at Mecca was this: "O people, as if my body be cut to pieces by spears and wolves between Al-Nawawees and Karbala.

. . . There is no question of the day which was already written. Gods satisfaction is our aim, we the family of the Prophet".

The way Imam Husain and his Companions fought was a glorious record of bravery and nobility. They were only seventy fighting men against thousands of the Umayyad's Army. Even with this imbalance of fighting power, the Umayyad's Army used the most vicious and ignoble methods in fighting this tiny camp. The Umayyad's Army went to the extent of preventing them drinking water and kept them for three days tortured in the burning heat of the desert. But, the firm faith of Imam Husain and his followers in their cause was never shaken. Thus they set an ever-shining torch of Jihad against deviation from Islamic conduct and smashed, the myth of the Umayyads of keeping allegience to deviated regimes.

The Revolution's Results

What had Imam Husain's revolution meant in history? Some people who are not familier with its motives, innocently inquire about its results. Others have even questioned its wisdom that striking at a mighty force like the Umayyad's was fatal.

Although the revolution's motives were already discussed, but a brief review of the changes in the Muslim World after Imam Husain's revolution is appropriate at this stage.

1. Murdering Imam Husain (p.b.u.h.) the grandson of the Prophet (p.b.u.h.a.h.f.) was a great shock to the whole Muslim world. This is not to mention the way he was murdered or the treatment.given to his family who had the highest esteem and respect of all Muslims. Consequently, all Muslims dissociated themselves from the Umayyad's deeds and policies. indeed, who want to share in the certain curse upon those who murdered the family of the Prophet? Thus, this revolution had done the task of unveiling the Umayyad's un-Islamic character to the general public and left no doubt in any person's heart about the Umayyad's substance. Therefore, the concepts which the Umayyad's were propagating in order to distort the ideals of Islam found no listening ear any longer. Hence, diverting the Umayyad's mischief of changing Islamic concepts and ideals.

2. Imam Husain's revolution set a lively example as to the duty of Muslims in such conditions. It had deeply penetrated peoples hearts, and produced great pains for not doing their Islamic duty. This feeling which pained people all the time transformed into repentence and then to an open revolt against the Umayyad's regime. Thus, the revolution provided the stimulant to move their spirit and set it in a dynamic movement. Indeed, the Islamic movement was put to a new gear throughout the rest of the Islamic history. A series of revolutions manifesting Imam Husain's revolutionary spirit and reforms emerged atsuccessive intervals. Tawabeen's revolution took place immed-

iately after Karbala's tragedy. Another revolution at Madina was aiming at doing away with the Umayyads deviated regimeAl-Mukhtar Al-Thaqafi led another revolution which stormed the Umayyad's regime in Iraq. He was able to punish all principal collaborators in the campaign against Imam Husain in Iraq. Mitraf ibn AI-Mughira's revolution against Hajjaj and Abdul Malik was another result. However, there were a chain of revolutions in all parts of the Muslim world which eventually had done away with the Umayyad's regime. Imam Husain's revolution was the principal slogan of the revolutionaries against the Umayyad's.

The Abasides came and soon their conduct was exposed as not that which the family of the Prophet were advocating. They realized that the revolution results were stolen and before they could do anything, the main peisonalitieswhich carried the revolt through were treacherously eliminated by murder, poison and imprisonment.

The attempts to restore Islamic conduct were never ceased throughout Islamic history. Bitter experiences and intermittent material failures are natural results of struggle. Most important is the triumph of the Islamic spirit against intimidation and attempts to obscure its shining face and glory. A ceaseless revolution in Muslim lives is a reality, which the enemies of Islam failed to extinguish. The secret key of this blessed revolution lies in the firm faith in God. The unshakable conviction which puts material supremacy and gain in an inferior position to God's satisfaction. These ideals were dem-

onstrated by Imam Husain when the Muslims wese in need of such an example most.

The revolution of Imam Husain was not solely for changing a government. If it was so, then it would be wrong to call it a revolution. Imam Husain was advocating a drastic change in the social set up, the economic and political structures, and refining Islamic concepts from foreign ideas which had crept into Muslims' minds and thoughts. In other words, Imam Husain wanted to change the life of Muslims to be in conformity with Islamic laws and ideals. Indeed, this explains one main reason for why Imam Husain was let down by the tribes of Kufa after being promised support, and his call was ignored by the rest of the Muslim world. Hence, a revolution means a drastic change in one's life or the collective life when applied to a large scale.

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The End